AN ABSTRACT

Of what is neceſſary to be known concerning the

CONSTITUTION UNIGENITUS,

The better to avoid the Errours, and Snares

OF THE

MODERN INNOVATORS.

Addreſs'd to the Faithful, who are in danger of being Seduced by them.

Tranſlated from the French Copy, Printed at Luxembourg 1719.

Anno M. DCC. XXIV.

Permiſſu Superiorum.

BRITISH MUSEUM

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THE TRANSLATOR TO THE READER.

THo' theſe Inſtructions ſeem to be calculated chiefly for France, which has been for ſome years the Seat of thoſe Religious Wars, which have fill'd all Europe with their noiſe, and thro' the reſtleſs Spirit, and obſtinate Diſobedience of the Janſeniſts and Queſnelifts to the Conſtitution *Vnigenitus*, have diſturb'd the Peace of the Catholick World; Yet conſidering how induſtrious theſe Enemies of the Church have always been, to ſpread their Heretical Doctrine all over the World, under the ſpecious pretence of greater Rigour, and an affected Air of Piety, I thought they would not be unſeaſonable for our Catholicks in England. For tho' our unfortunate Iſland be already over-run with Hereſies of every Species, and miſerably torn to pieces with Sects, and Sections of Sects without end; yet, praiſe be to God, there are ſtill in it ſome glorious Remains of the Old, Primitive, Catholick

Faith, who deſerve ſome Attention. And ſince they have ſo long ſtood the fiery Trials of all, that Hereſy unmask'd and in Power could deviſe to shake their Conſtancy, 'twould be a pity they should be cheated after all, into that very Hereſy it ſelf, or worſe (if poſſible) under the Vail of Piety, and become true Proteſtants, by the way of Janſeniſm.

Some perchance may Object againſt the publishing theſe Inſtructions in English, that the Catholicks in England know little or nothing of theſe matters relating to the Conſtitution *Vnigenitus*, and that therefore to bring any ſuch thing in amongſt them, would only be to raiſe a Devil of Contention, who is now faſt aſleep, but will not eaſily be laid again, if once you awake him. What have we to do, ſay they, with theſe Diſputes, theſe Janſeniſts, theſe Conſtitutions? Were not we good Catholicks before? Will the Conſtitution make us better?

Here, methinks, I ſee ſomething ſtir under the graſs: I wish it be not a Snake. If ſuch a Traytor as this should ly lurking under this Objection, believe me, Dear Catholick Reader, theſe Inſtructions will be more neceſſary for your Preſervation, than thoſe, I fear, would have them be thought, who are ſo forward in making ſuch Objections.

I Anſwer therefore firſt, that in ten years time and more, ſince the Conſtitution came out firſt, 'tis very hard that even the pub-

publick News-Papers should be full of these matters, and that the Catholicks should know nothing of them. England is not so far from France and Holland, but that the Infection of Jansenism may easily be convey'd over in an English dress, especially since that forreign Commodity is no Counterband in a Protestant Country. It is not long since the Gentlemen of the Party have taken the pains to send whole Chests of Jansenistical Books even into China, some Thousands of miles off; and amongst several others, 60. Volumes against the Constitution *Vnigenitus* And shall we think They would forget to supply England so much nearer them, and at so much less charges, with plenty of this modish Ware? And if the Evil has such easy access thither, 'tis but Charity to send the Remedy after it.

I Answer secondly, that the Devil never sleeps; unless it be sometimes a Dog-sleep, to surprise such as are not upon their guard. Rather, we find this common Enemy described by S. Peter, like a roaring Lion making his rounds, and seeking whom he may devour. And therefore this Apostle exhorts us to be always upon the Watch. *Vigilate* And to resist him by the strength of our Faith, *Resistite fortes in Fide.* Now, to be *Fortes in Fide*, Strong in Faith, both as to our selves, and as to all the Attempts of our Adversaries, I know no better Means, than to be well versed in those Capital Points treated of in this little Book, on

1 *Pet.* 5.

 which

which all Controverſy rolls, and to know how to manage with Dexterity the Weapons which theſe Inſtructions put into our hands; and which will be an invincible Defence, not only againſt the preſent Errors of the times, but alſo againſt all Errors whatſoever, and of all Ages. And I think it cannot be unſeaſonable to inſtruct Catholicks in thoſe matters, which it would behove them to know, tho' there were no Janſeniſts in the World, and tho' that ſomuch nois'd FANTOM were no more than the Reality, not of a Hereſy, but of a Hobgoblin, to frighten Children and Fools. And as to that ſleepy temper, which the Devil is not capable of, and his Emiſſaries are never guilty of, I fear it is much more to be apprehended in the Faithful themſelves, ſince we find that Judas was watching to betray his Maſter, when the other Diſciples were faſt aſleep: and we know from Truth it ſelf that, *Filij hujus ſæculi prudentiores ſunt filijs Lucis.* *Luc. 16. 8.*

To the queſtion, What have we to do with the Conſtitution? I anſwer thirdly, that this little Book will tell you: and will aſſure you moreover, that tho' you were very good Catholicks before, yet if you do not ſubmit intirely to all that is contain'd in this Conſtitution, you are ſo far from being better Catholicks than you were before, that you are no Catholicks at all.

As to Janſeniſts and Diſputes, the leſs you have to do with them the better, unleſs

leſs your Profeſſion obliges you to encounter the Enemies of Religion; nor do's this little Treatiſe engage you in any ſuch Diſputes: But only gives you a short and eaſy way of ſatisfying your ſelf in any Doubts that may ariſe, and of anſwering any Adverſary that may attack you upon theſe matters. But, pray let me ask in my turn: Muſt Janſeniſts, Queſneliſts, and all thoſe *Loquentes Perverſa*, be allow'd to ſpeak alone, and *abducere Diſcipulos poſt ſe*, Draw Diſciples after them, without Contradiction? And Catholicks in the mean time, for Peace ſake and to avoid Contention, hold their Tongues, and keep a RESPECTFUL SILENCE: Becauſe, forſooth, if the Janſeniſts be contradicted, they'll probably be angry, and make a noiſe? This indeed would be a Peace more deſtructive than any War: This would doubtleſs cut off all Diſputes: But then, what would follow? That, without Diſpute, the World would ſoon be all Janſeniſts. And here thoſe may find their Anſwer, who ſay that if a certain Set of Men were not ſo buſy in ſcribling againſt what they call Janſeniſm, there would be leſs of it in the World. If all they mean, is, that there would be leſs noiſe of it, this may be eaſily granted: But whoſe fault is that? 'Tis the fault of thoſe who ſet the Dogs a barking, by attempting to rob the Houſe. But if they pretend that there would be leſs real Janſeniſm, I muſt beg leave not to be of their Opinion.

To be short with you, Dear Reader, as the Author's design in this compendious Treatise, is to caution the Faithful in France and other neighbouring Provinces, from the Infection of Jansenism and Quesnelism, as appears in his following Letter to the Suffragan of Treves, so mine in translating it, is the very same in respect of the Catholicks in England. And I am not without hopes, that these Instructions may also be beneficial to Protestants, who will find therein what their Case was 200. years ago: And that it is not better'd now by length of time; since Schism will always be Schism, and Heresy will always be Heresy; and that neither Numbers of years, nor Numbers of Adherents to any Opinion, can ever prescribe against Truth.

My Lord,

A Clergy man came to ask me in your Lordship's name, if amongſt thoſe whoſe ſpiritual government and Direction is committed to my Care, there were any infected with the Errours of the times. I have the honour to aſſure your Lordship very poſitively, that hitherto this misfortune hath not happen'd to any in my Parish. All thoſe who live here under my Juriſdiction, are, thanks be to God, very zealous for the Religion of our Fore-fathers, and inviolably attach'd to the Holy See; not with that ſort of Attachment which the preſent Innovators, in imitation of Luther, pretend to have for the Apoſtolical Chair, whilſt they actually revolt againſt it; but with that which includes all the ſubmiſſion which the worthy Children of the Roman Church owe to the common Father of the Faithful, together with an intimate and perfect adheſion to the Center of Catholick Vnity.

However, My Lord, I have made it my buſineſs to inquire into all the Reaſons, and Arguments that have been made uſe of in this

Country,

Country, tho' in vain, to gain Proselytes to the new Sect. I have made an Abstract of them all, without dissembling or disguising any of them: And I here lay down the Answers to them in short, the most satisfactory and the most intelligible that I cou'd gather out of the best Authors, who have writ larger Volumes upon these matters. So that, I say nothing of my own in all this little Treatise, which barely contains the Principles of our Religion solidly establish'd, and lay'd within the reach of every Capacity. It may be also, that your Lordship will think, that Persons even of no study, but only with a little good sense when they have read this little Book, and possessed it throughly, will be able, not only to preserve themselves with ease, from falling into the Snares of our Modern Innovators, but even to baffle the very Innovators themselves, and perchance too, by the help of God, to convert them; Which your Lordship so earnestly desires, and I heartily beg that Heaven may grant. I have the honour to be with the most profound Respect,

MY LORD,

Your Lordship's

Most humble and most Obedient Servant D. * * *

SIR,

I very much approve this little Book which you present me: I find it very Orthodox, and proper to do a great deal of good in these contagious times. I long to see it in print, that I may have it immediately publish'd for the benefit of all under the Dioceſs of this Arch-Bishoprick. And I can assure you at the same time, that his Electoral Highness is very zealous for maintaining the purity of our holy Religion, in the whole extent of his Archi-Episcopal Iurisdiction. Continue, Sir, to give all your Attention and Care, for the saving of the innocent Flock from the fury of the ravenous VVolves, who are ranging about our Frontiers to devour them: And endeavour to preserve them from the snares of the old Serpent, who turns and winds himself into all Shapes and Figures, to seduce them. I am with much Esteem,

SIR,

Your most Affectionate Servant JOHN MATHIAS Bishop of Rosmes, Suffragan and Vicar General of the Electoral Arch Bishoprick of Treves.

At Treves. April. 4. 1719.

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AN ABSTRACT

Of what is neceſſary to be known concerning the Conſtitution *Vnigenitus* &c. the better to avoid the Errours, and Snares of the modern Innovators; addreſs'd to the Faithful, who are in danger of being ſeduced by them.

CHAP. I.

Of the Bull Unigenitus.

Queſtion. WHat is the Bull *Vnigenitus? Anſwer.* It is a dogmatical Conſtitution given out by our H. Father Clement XI. the 8. of September 1713.

Que. Why do you call it dogmatical?

Anſ. Becauſe it decides a great many points relating to Faith and Morals.

Que. What are the contents of this Conſtitution?

Anſ. It condemns ſeveral Errours and

Hereſies contain'd in a Book intitled, *Moral Reflexions upon the new Teſtament*, &c. compoſed by Fr. Queſnel.

Que. Who is this Father Queſnel?

Anſ. An Oratorian Prieſt, expelled his own Congregation, and the whole Kingdom of France, for teaching of Errours.

Que. Whether did he fly for Refuge?

Anſ He wander'd a long time from Town to Town *Incognito*, in order to ſpread his bad Doctrine. Being at Bruſſels he was diſcover'd, and by order of the late Arch-Biſhop of Mechline was ſeized, and put into the Priſons of the Arch-Biſhoprick: From whence having found means to eſcape, he retired into Holland, where all people of that Kidney are ſure to find a ſecure Refuge.

Que. Is it forbidden to read, or to keep his condemn'd Book?

Anſ. Yes. And whoſoever ſhould read it, would incur Excommunication *ipſo facto*: that is, upon the very fact, without any further Sentence.

Que. Is Father Queſnel a Heretick?

Anſ. Without doubt. For, whoſoever obſtinately maintains any Errour condemn'd by the Church, is a Heretick. Therefore Father Queſnel is a Heretick.

Que. Make it out to me, that the Bull *Vnigenitus* is a Rule of Faith.

Anſ. A dogmatical Bull iſſued out from the H. Apoſtolical See, and receiv'd by the Univerſal Church, is a Rule of Faith.

The

The Bull *Vnigenitus* is a dogmatical Bull iſſued out from the H. Apoſtolical See, and receiv'd by the Univerſal Church. Therefore it as a Rule of Faith. This is a Demonſtration as clear as the Day.

Que. How do you prove that it is receiv'd by the Univerſal Church ?

Anſ. Becauſe it is receiv'd by almoſt all the Bishops of the Church, who are the ſole Judges in matters of Faith : And I prove it thus. Of all the Bishops of Germany, of Hungary, of Poland, of the Low-Countries, of Italy, of Sicily, of Spain &c. not one has ever oppoſed it ; and ſo far from making any Reſiſtance againſt it, they have all unanimouſly acquieſc'd unto it. The Letters of almoſt all the Metropolitans of the World have been printed, with the Arch-Bishop of Mechline's approbation; Wherein They all give teſtimony in their own Names, and in the Names of all their Suffragans, that the Conſtitution is an infallible Rule of Faith, and an irrefragable Law in the Church. In France it ſelf, where the flame of Diviſion firſt broke out, above a hundred Bishops have ſubſcribed, and do ſubſcribe to this day, to the Condemnation of the Errours proſcribed by the Bull. And there are not, in all that Kingdom, above 20. or 24. Bishops that oppoſe it. Therefore the Bull is receiv'd by almoſt all the Bishops of the Church.

Que. Does not the Oppoſition of theſe

few Bishops hinder the Bull from being a Rule of Faith?

Anſ. Not at all. And it would be an extream Blindneſs to imagine, that ſo ſmall a number ſeparated from the Head of the Church, and from the Epiſcopal Body, could have Truth on their ſide.

Que. For all that, a handful of Bishops formerly, who alone oppoſed the Errours in time of the Council of Rimini, were the true Defenders of the Faith, againſt far greater Numbers. Therefore the ſeparation of a few Prelates from the greater part of the Epiſcopal Body, is not always a mark of Hereſy.

Anſ. The Council of Rimini could never be look'd upon in the Church, as any more than a Conventicle, becauſe Pope Liberius always rejected, and deteſted it. Beſides, 'tis eaſily demonſtrated that the Truth was on that ſide, on which you pretend was the ſmall number of Bishops. I demonſtrate it thus. The Church of Chriſt upon Earth is a myſtical Body, and is viſible. Therefore it muſt have a viſible Head. Now, this great Number of Prelates, ſeparated from the Pope, had no viſible Head: They were a headleſs Body: Therefore they did not compoſe the Church; Conſequently it muſt be acknowledg'd, that the pretended ſmall number of Bishops, united to the Pope, was the true Church; and that the Truth was on their ſide, even in the ſuppoſition, which yet we do not grant, that the greater

er number of Bishops was at that time againſt the Pope. A ſuppoſition, which very great Prelates have demonſtrated to be abſolutely falſe; and which is manifeſtly contrary to Saint Auguſtin, who ſpeaks of *So Many Thouſands of Bishops, to Whom this Errour* (of the Bishops aſſembled in the Conventicle of Rimini) *was diſpleaſing throughout the Whole World.* Theſe *Thouſands* of Bishops are no ſurpriſing thing to thoſe, who have read in the Acts of the Council of Epheſus, that there were ſix Thouſand Bishops in the Church, when that Council was held. See the Bishop of Soiſſon's 2. Advertiſement, page 70. and the following. *Lib. 3. contra Creſcon. c. 3.*

Que. Are all thoſe Excommunicated, who do not intirely acquieſce to the Bull *Vnigenitus?*

Anſ. They are in *Foro interno*; that is, in the internal Court of Conſcience, and in the ſight of God. For, the Pope in his Bull, declares all thoſe Excommunicated *ipſo facto*, who do not adhere unto it.

Que. Then, no doubt, there are abundance of People Excommunicated?

Anſ. You may judge of that, by the number of Appealants, and of all thoſe, who think, or ſpeak ill of the Bull.

Que. Are there many Appealants?

Anſ. There are none but in France; where they reckon ſix Bishops, who have declared themſelves Appealants: Eight, who becauſe they are daily giving freſh hopes to the Catholick Bishops, of their

Acceptation of the Bull, cannot well be ſuppoſed to intend the contrary, or, that they will ever Appeal to the future Council. One, who having Accepted the Bull, has found out a very ſingular Expedient to ſuſpend his Acceptation, without recalling it. Suppoſe, if you pleaſe, ten or a dozen more Doubtful, or ſecretly Oppoſers; ſince neither their Names, nor their Hands have appear'd hitherto to any Appeal. Two Generals of Orders, 3. or 4. Univerſities, 8. or 10. Chapters, 7. or 800. Paſtors of Parishes, great Numbers of Benedictins of the Congregation of Saint Maurus; and ſome other Religious, who have Appealed.

Que. Do's the number of Acceptants much ſurpaſs that of the Appealants?

Anſ. There is no compariſon between them. Above a hundred Bishops, and Arch-Bishops in France, have declared for the Bull. Of about 13. Generals of Orders, 19. Univerſities, near upon 300. Chapters, about 43000. Paſtors of Parishes, 14. or 15000. Religious Houſes, beſides 1356. Abbeys of Men, not one has hitherto given out any thing like an Appeal.

Que. How many Appealants are there in the reſt of the Catholick World?

Anſ. Not one: Where, notwithſtanding, there are above 700. Catholick Bishops and Arch-Bishops, above 70. Univerſities, above 50 Generals of Orders, Prieſts, and Religious without number.

Que. If theſe Facts be certain, as you tell

tell me they are, Methinks, the Janſeniſts ought to open their Eyes, and ſubmit to the Church?

Anſ. Obſtinacy, which is the Soul of Hereſy, blinds them too much: And therefore they ſlight the Univerſal Church, which has ſpoken with Clement XI. Let us now reflect a little with our ſelves, upon this occaſion. In this time of Schiſm, we ſee two Communions: One of above 800. Biſhops, of 90. Univerſities, of above 60. Generals of Orders, of 2. or 300000. Paſtors, who have all the Pope at the Head of them. The other, of leſs than 24. Biſhops, of 3. or 4. Univerſities, of 7. or 800. Paſtors, with the Cardinal de *Noailles* at their Head. Which of theſe two Communions, ſhould we chuſe to dye in?

Que. Muſt I, therefore, adhere to the Communion of the Pope, and the Biſhops united to him, if I mean to dye a Catholick?

Anſ. This is an indiſpenſable Obligation; The Communion of the Biſhops united to the Pope, being that of the Church. *If any one will not hear the Church, let him be look'd upon, as a Heathen*, ſays Jeſus Chriſt. *He is an Alien*, ſays Saint Cyprian, *a prophane Perſon, an Enemy: He cannot have God for his Father, who doth not look upon the Church, as his Mother.* Let us often repeat the golden Words of the late Arch-Biſhop of Cambray. *O Roman Church!* ſays this

Matth. 18. 17.

this holy Prelate; * *O holy City! O dear and common Country of all Chriſtians! Every Catholick is a Roman. O Mother! Whoſoever is of the number of God's Children, is alſo one of Thine. O Church! In which Peter will confirm his Brethren for ever. May my right hand forget itſelf, if ever I am unmindful of Thee. Let my Tongue cleave to my Palate, if Thou art not, to my very laſt Breath, the principal Object of my Joy, and all my Comfort.*

CHAP. II.

Of the Church.

Queſtion. WHat is the Church?

Anſwer. It is an Aſſembly of all the Faithful, under one and the ſame Head.

Que. Who is Head of the Church?

Anſ. The inviſible Head is Jeſus Chriſt. The viſible Head is the Pope.

4. *Concil. Carth. Cyprian. de unitate Eccleſ. & Aug. de Symbol. Auguſt. Serm. ad Cæſarienſis Eccl. Plebem n. 6.*

Que. Can any man be ſaved out of the Church?

Anſ. No. For, all the Fathers tell us, with one Voice, *that out of the Church, there is no Salvation. That he cannot have God for his Father, who hath not the Church for his Mother. That out of the Catholick Church, all things may be had, but Salvation.*

Que. Are not Hereticks, and Schiſmaticks members

* *In his Paſtoral Inſtruction to the Clergy and People of his Dioceſs, under the dominions of his Imp. Majeſty. p.* 126.

members of the Church ?

Anſ. By no means : And I demonſtrate it thus. Whoſoever is ſeparated from the Pope, is no member of the Church : Becauſe there can be no viſible Church, without a viſible Head. Hereticks and Schiſmaticks are ſeparated from the Pope : Therefore they are no members of the Church.

Que. How many Churches are there ?

Anſ. Only One : Becauſe there is but One God, and one Faith ; and conſequently there can be but One Church.

Que. Which is the true Church ?

Anſ. The Roman Church.

Que. How will you convince me of this ?

Anſ. By an evident Demonſtration. Two principal Characters demonſtrate the true Church : The Perpetuity, and the Univerſality of it. Only the Roman Church has theſe two Characters. Therefore only the Roman Church is the true Church.

Que. Demonſtrate to me that the Roman Church is perpetual and Univerſal.

Anſ. Nothing eaſier. She took Birth from Jeſus Chriſt, who is Eternal, and She will laſt to the end of the World. From her very Birth, She was ſpread over all the Earth, almoſt as faſt as the Light, at the riſing of the Sun. And the Title of Catholick is become Her proper Name, by which She is diſtinguish'd from all other particular Sects.

Que. Are not the Sects of Hereticks alſo perpetual ?

Anſ. No. For our Fathers have ſeen the Birth of Lutheraniſm, Calviniſm, and Janſeniſm. And we our ſelves have ſeen that of Queſnel's new Sect. If, when theſe Hereticks firſt appear'd, the Church was ſtill in being, according to Chriſt's promiſe, why did they ſeparate from it ? If She was loſt and perish'd, we demand of them, as Saint Auguſtin did of the Donatiſts, *What Heaven They are deſcended from, or, from what part of the Earth They are come, to raiſe it again to Life?*

Lib. 3. de Baptiſmo contra Donat.

Que. At leaſt They are Univerſal?

Anſ. Far from it. Run over all the different Sects, and you'll find them all confin'd within a Corner of the World: Lutheraniſm in Germany, Calviniſm in Holland, Queſneliſm in ſome Towns in France, where, notwithſtanding, there are many more Catholicks than Schiſmaticks, as I have already ſhewn above.

Que. Is not the Church compoſed of the Predeſtinated only ?

Anſ. No. For, if it were, it would not be poſſible to know who belongs to the Church, or who do's not.

Que. Why ſo ?

Anſ. Becauſe, without a particular Revelation, no body can know whether he be predeſtinated, or not; nor conſequently, whether he be of the true Church, or not. And for the ſame reaſon, he cannot know

know whether any body elſe be of the true Church, or not. So that, the Church, which Jeſus Chriſt has commanded us to Hear, would be a Church, which no body could know where She is, nor when She ſpeaks. Which is both a Paradox, and an Impiety to ſuppoſe.

Que. To be of the Church, is it not ſufficient to be united in the ſame interiour Faith?

Anſ. No: Becauſe the Church being viſible, the Bonds of Unity, which tie us unto it, muſt alſo be viſible.

Que. But will not the exteriour Communion at leaſt ſuffice, for one to be a Catholick?

Anſ. No. We muſt moreover be united to the Church, with our interiour ſentiments, by believing as She believes, and by ſincerely acknowledging Her Authority; without which, the exteriour Communion is but a Maſk of Hereſy, and an Artifice to ſeduce the People.

Que. What do you mean by the Church aſſembled, and the Church diſperſed?

Anſ. The Church aſſembled is an Oecumenical, or General Council, lawfully called together by the Pope. The Church diſperſed, are all the Biſhops, each reſiding in his Epiſcopal See.

Que. Has the Church diſperſed the ſame Authority, and the ſame Infallibility, as the Church aſſembled?

Anſ. Yes. And 'tis this Church diſperſed

which is the living Rule of our Faith. If this were not ſo, where ſhould we be? Before the Deciſion of a Council could be obtain'd, Errors would be confounded with Truth, and the Faithful would not know what to ſtand to. It is neceſſary, therefore, we ſhould have a living Oracle of our Faith, whom we may always hear, and always conſult. And this is the Oracle which God has eſtabliſh'd, by giving unto the Church diſperſed the ſame Infallibility, as unto the Church aſſembled.

Que. A ſmall number of Biſhops divided from the reſt of the Epiſcopal Order, upon a dogmatical Deciſion, are they ſtill in the Communion of the Catholick Church?

Anſ. No. For there can be but one Faith in the Catholick Church: And thoſe who have not this Faith, are, for that very Reaſon, Schiſmaticks and Hereticks. Now, a ſmall number of Biſhops, who ſhould be divided from the reſt of the Biſhops, upon a dogmatical Deciſion, and ſhould reject as Errors, what the reſt ſhould receive, as the doctrine of the Church, would not certainly have the ſame Belief, as the other Biſhops. Therefore, They would not be in the ſame Communion with them; Conſequently they would be ſeparated from the Catholick Church.

CHAP. III.

Of the Holy See.

Queſtion. WHat is the Holy See?

Anſwer. It is the Center of Catholick Unity: The Unmoveable Rock, on which Jeſus Chriſt has built his Church. *Thou art* Peter, ſaid He, *and upon this Rock I will build my Church.* Matt. 16.

Que. Where is this Center of Catholick Unity?

Anſ. At Rome, where the Chair of S. Peter is; Which, according to an excellent expreſſion of the Eaſtern Bishops to Pope Julius III. is, *The Girdle, and Bond which unites together the whole Body of the Faithful.* Papyr. Maſſon in Iul. 3.

Que. Is one ſeparated from the Church, when he is ſeparated from the Holy See?

Anſ. Yes: For then we are truly ſeparated from the Body, when we adhere no more to the Head.

Que. What is the ſentiment of the French Clergy upon this ſeparation?

Anſ. Thus it explains it ſelf, in a Letter to Innocent X. *Your Holineſs is not ignorant, that the Biſhops of this moſt Chriſtian Kingdom have always been united to the Holy See, by Friendſhip in quality of Brethren, by Obedience and Reſpect in quality of Children, and by Communion in quality of Orthodox.* Whereby

the Bishops of France plainly acknowledge, that those are separated from the Church, and are no more Orthodox, who are not in Communion with the Holy See. Which the Assembly of 1682. has signified still clearer, by owning in expres terms, *That it is only by remaining United to the Holy See, that Unity can be preserved.*

Que. When we are in Communion with the Holy See, are we also in Communion with the Pope?

Ans. Yes.

Que. Is there no distinction between the Pope, and the Holy See?

Ans. There is the same, as between the Chair and the Doctor, the Judge and the Tribunal, the See and the Bishop. But there is no difference at all, between the Holy See, and the Pope speaking *Ex Cathedrâ*, or, *from his Chair*; that is, Teaching the Faithful, in a point of Faith, or Morals.

Que. But is it not necessary, that the sacred Colledge of Cardinals, or, the Clergy of Rome, should be United to the Pope, when he decides matters of Faith, to make his Decision, a Decision of the Holy See?

Ans. No. But, tho' I should let this supposition pass for a moment, which yet is foreign to our subject, still this would not make the Cause of the Anti-constitutionaries one jot the better.

Que. Why so?

Ans.

Anſ. Becauſe the ſacred Colledge, and all the Clergy of Rome adhere perfectly to the Conſtitution.

Que. When is a man to be look'd upon to be no more in Communion with the Holy See?

Anſ. When he refuſes, for example, with Obſtinacy, to ſubmit to a Conſtitution, that is a Rule of Faith: Or, which is ſtill more ſcandalous, when he makes open Profeſſion to find Errours againſt Faith, in ſuch a Conſtitution.

Que. Are all thoſe, therefore, cut off from the Communion of the Holy See, who condemn the Conſtitution *Vnigenitus?*

Anſ. Without doubt they are. And tho' the publication, and Execution of the Cenſures laid upon them, be ſometimes hinder'd, at the Tribunal of Men; Yet they have always their whole Effect, at the Tribunal of God.

Que. But they proteſt that they remain United to the Holy See, and retain all due reſpect towards it.

Anſ. Since they have no more the ſame Faith with the Holy See, it is plain they are no more United to it, and ſince they openly revolt againſt it's Authority, 'tis evident they have no Reſpect for it. Wherefore, you muſt be very cautious how you believe them. In this, They only imitate other Hereticks, * who before them

* *Pelagius, Wicleff, Luther. See the Characters of Errour pag.* 42. *&c.*

them, have artificially uſed the ſame language to deceive the Ignorant. And The reaſon is, becauſe they are perſuaded, that as ſoon as they are publickly known to be ſeparated from the Holy See, as in Effect they are, and as the Pope has declared them to be, no body will look upon them any more as Catholicks.

Que. Of what Authority is the Judgment of the Holy See, in matters of Doctrine?

Anſ. It's Judgment is irrefragable, and admits of no Reviſion, nor Appeal.

Que. What is Saint Auguſtin's Opinion upon this point?

Auguſt. ſerm. 2. de verbis, Apoſtoli in fine nov. edit. 131.

Anſ. The Reſcripts are come from the See Apoſtolick, ſays this Holy Doctor, *The Cauſe is ended; Would to God the Error were alſo at an End.* So that, according to Saint Auguſtin, the Eccleſiaſtical Authority had no more to do, having already decided the Queſtion. It belong'd then to the ſecular Magiſtrate to lend them their temporal Power: And the 18. Bishops who had appealed to the Council, were *Ravenous Wolves, that ought to be crushed.*

Aug. l. 4. contra duas Epiſt. Pelag. ad Bonifac. cap. ult.

Que. What is the ſentiment of the French Clergy, concerning the Authority of the Holy See?

Anſ. Nothing can be more honourable to the Holy See, than the manner with which the general Aſſembly of the Clergy in 1628. expreſſes it ſelf upon that ſubject.

Que. What are thoſe Expreſſions?

Anſ. Here are a few of them. They are

ſo

ſo fine, that when you have read them over with me, I would adviſe you to learn them by Heart. * *The Biſhops ſhall be exhorted to honour the Holy Apoſtolical See, and Roman Church, founded upon the infallible promiſe of God, and the blood of the Apoſtles and Martyrs; Which, to ſpeak with S. Athanaſius, is, as it were, the ſacred Head, by which the other Churches that are but Her members, raiſe, maintain, and conſerve themſelves. They ſhall alſo reſpect our Holy Father the Pope, viſible Head of the Vniverſal Church, God's Vicar upon Earth, Biſhop of Biſhops and Patriarchs, in a word, Succeſſor of S. Peter, in whom the Apoſtleſhip and Epiſcopacy had their beginning, and* UPON WHOM JESUS CHRIST HAS FOUNDED HIS CHURCH, BY GIVING UNTO HIM THE KEYS OF HEAVEN, AND THE INFALLIBILITY OF FAITH; *Which we have ſeen miraculouſly remain unmovable in his Succeſſors to this day: Which having obliged the Faithful to pay unto Them all manner of Obedience, and to live in deference and ſubmiſſion to Their holy Decrees and Ordinances; The Biſhops ſhall be exhorted to ſee that the ſame be continued, and to curb, as much as poſſible, the Licentiouſneſs of libertine ſpirits, who pretend to controll, and even to call into queſtion that holy and ſacred Authority, confirmed by ſo many Laws, both divine and poſitive. And, to ſhew others the way, They themſelves ſhall defer unto it the firſt.*

* *Advice of the general Aſſembly of the Clergy of France to the Arch-Biſhops and Biſhops of the Kingdom. Ian.* 20. 1628. *art* 137.

Que. Have not other Aſſemblies of the French Clergy, poſteriour to that, retracted theſe ſentiments?

Anſ. You may Judge of that, by a later Teſtimony of the French Clergy, which includes alſo a proof of it's being a conſtant Tradition in the Church. *The Church,* ſays the Aſſembly of 1653. *has always been perſuaded, that the Iudgments of Popes published in order to be a rule of Faith, upon Conſultation of the Bishops, whether the Bishops do, or do not explain their own ſentiments in the Relation, as they find moſt convenient, are grounded upon an Authority equally divine, throughout the whole Church: Inſomuch that* ALL CHRISTIANS ARE IN DUTY OBLIGED TO PAY UNTO THEM EVEN AN INTERIOUR SUBMISSION.

Epiſt. ad Innoc. X.

Que. Do's the French Clergy profeſs to follow the ſentiments of Saint Auguſtin, upon the Authority of the Holy See?

Anſ. Yes. And the Aſſembly of 1661. declares it in theſe terms. *'Tis upon that Mountain of the Holy See, that we our ſelves are fed, as S. Auguſtin ſaid to his People. 'Tis thither that we lead you to paſture, and it is there that we receive it our ſelves. That is the place, where the Lord teaches: And it is there alſo, where we are reſolved, in the language of Tertullian,* TO FIX OUR BELIEF, WITHOUT SEEKING ANY THING BEYOND THAT.

Que. I have been told, however, that in the Aſſembly of 1682. the Prelates were for ſeeking ſomething beyond that.

Anſ.

Anſ. This is not a place to examine all that paſſed in that Aſſembly: tho' the Prelates that compoſed it, writ afterwards to the Pope, *That they were ſenſibly afflicted at what had paſſed amongſt them; and that they look'd upon all that might have been reſolved upon, in that Aſſembly, as if it had not happen'd.* It is enough, however, to confound the Queſnelists, that this very Aſſembly has acknowledged in formal terms, *That the Pope's Decrees concern the whole Church; and that it is only by remaining united to the Holy See, that Vnity can be preſerved.* Now, 'tis but by accepting the Bull *Vnigenitus*, that we can, at this day, remain United to the Holy See, which excommunicates all that do not receive it. Therefore, according to the principles of this very Aſſembly, 'tis but by accepting the Conſtitution *Vnigenitus*, that, at this day, Unity can be preſerved. The like Concluſion may be drawn from the Sermon which the learned Monſr. Boſſuet preached at the opening of the ſaid Aſſembly. *Epiſt. ad Innoc. XII.*

Que. From what part of that Sermon do you pretend to draw the Concluſion you ſpeak of?

Anſ. From theſe words. *Let no man ſay, that Peter's Miniſtry ends with him. That which is to ſupport a Church which is Eternal, can never have an End. Peter will always live in his Succeſſours: Peter will always ſpeak in his Chair; This is confirmed by 630. Biſhops in the Council of Chalcedon. And thus the Roman*

Church is always a Virgin; The Roman Faith is always the Faith of the Church. Now, the Faith which is declared in the Conſtitution, is the Roman Faith: Therefore the Faith declared in the Conſtitution is the Faith of the Church. Therefore whoſoever obſtinately contradicts the Faith declared in the Conſtitution, contradicts the Faith of the Church. Conſequently, he is a Schiſmatick and an Heretick.

Que. Is there, in Antiquity, any ſet Form of reconciling to the Catholick Church, thoſe who are ſeparated from the Holy See?

Anſ. Here is a very Authentick one; and which ſutes exactly with the Innovators of our days, who Canonize the Heads of their own Party. It is taken out of the VIII th General Council. *We ſwear that we will not recite, at the ſacred Myſteries, the Names of thoſe, who have ſeparated from the Catholick Church: that is, who do not agree with the See Apoſtolick.* Here, the Council ſhews evidently, that to be ſeparated from the Catholick Church, and not to agree with the See Apoſtolick, is one and the ſame thing.

Que. Has there been any Bishops in former times, who being ſeparated from the Holy See, have been reunited to it again, after they had acknowledged their fault?

Anſ. Yes: And S. Gregory the Great has handed down to us, a Formulary of an

an Oath, which was taken in thoſe times, by the Bishops, when they return'd from Schiſm to Unity. *I * Bishop of N. having diſcover'd the ſnare of Schiſm, in which I was ingaged, am return'd by the grace of God, and by my own free Will, unto the Vnity of the See Apoſtolick. And, that it may not be thought that my return is not ſincere, I Vow upon pain of Depoſition and Anathema, and I do promiſe unto you, and by you unto S. Peter Prince of the Apoſtles, and unto his Vicar, the Bleſſed Gregory, and to his Succeſſors, that I will never return unto Schiſm again, upon any perſuaſion whatſoever; But, that I will always remain in the Vnity of the Catholick Church, and* IN THE COMMUNION OF THE ROMAN BISHOP.

CHAP. IV.

Of Appealing to future Councils.

Queſtion. WHat ſignifies this word, *to Appeal*, in the ſtile of the Law?

Anſwer. It ſignifies, to carry a Cauſe from the Judgment of an Inferiour, to that of a Superiour Court.

Que. What is required, for an Appeal to be lawful, in matters of Doctrine?

Anſ. It muſt be brought in Legally, and Canonically.

Que. Is the Appeal from the Bull *Vni-*

genitus, to the future Council, Canonical?

Anſ. No. Becauſe an Appeal, to be Canonical, muſt be conformable to the holy Canons. And the four Appealing Bishops, who had no Canon to shew for their Appeal, ought not, Methinks, to have qualified it, with the title of Canonical.

Que. And can you cite any Canons that condemn it?

Anſ. Yes, I can: For, as Saint Gelaſius Pope writes, *The very Canons themſelves have Ordain'd, that from all parts of the Church, Appeals ſhall be brought to this See; and have forbidden all Appealing from it's Iudgments.* * You may ſee the Bull of Pius II. upon the ſame ſubject; where this great Pope ſays, that it is ridiculous to Appeal to a Tribunal, which has no Being, and which we neither know when it will be, nor where it will be. Item the Bull of Julius II.

Que. Is not this Appeal lawful then?

Anſ. No: Becauſe, to be lawful, it should be brought in from an Inferiour, to a Superiour Judge. Now, the Appeal in queſtion is not ſuch; ſince it is from the Church diſperſed, to the Church Aſſembled: from the Church ſpread over all the World, to the Church aſſembled in Council: Which Council it ſelf is but a Re-

* *Col. of Counc. tom. 4. p. 1169. ſee alſo the Refutation of the Appeal printed at Bruxells with the Arch-Bishop of Mechline's approbation. p. 41. &c.*

Repreſentative of the Univerſal Church, and only has it's Infallibility, inaſmuch as it repreſents the whole Church. Therefore the Appealing from the Bull *Vnigenitus*, is, by no means, Lawful.

Que. This Appeal therefore, according to what you ſay, cannot be devolved to any higher Tribunal?

Anſ. No: Becauſe there is no ſpiritual Authority, upon Earth, Superiour to that of the greater Number of Bishops united to the Pope, in a dogmatical Deciſion.

Que: But, if, by an impoſſible ſuppoſition, this Appeal were ſuch, as might be devolved; would that be ſufficient to ſuſpend the Excommunication, and other Cenſures mention'd in the Bull, againſt the Anti-Conſtitutionaries?

Anſ. Not in the leaſt.

Que. A Bishop, therefore, might ſtill denounce thoſe of his Dioceſs Excommunicated by Name, who should have appeal'd to the future Council?

Anſ. Doubtleſs he might. For, the Canon Law expreſly ordains, that, if the Exceſs, or Abuſe, for which the Excommunication is inflicted, be publick and Notorious, thoſe who have committed it, be forthwith declared Excommunicated, notwithſtanding their Appeal: and that greater care be taken, that they be avoided as Excommunicated Perſons.

Que. Is the Exceſs of the Appealants ſo very Notorious?

Anſ. Without doubt: Becauſe, 'tis an

Obſtinate refuſing to ſubmit to the Bull. It is the very Fact it ſelf, for which the Excommunication is fulminated, in the Conſtitution, accepted by the Epiſcopal Body. They were guilty of this fact, before their Appeal: And now, by their Appeal, they make it more publick, and more notorious. Therefore they have incurr'd the Excommunication. And their Appeal only confirms it, inſtead of ſuſpending it. Their fault is publick and Notorious, or, no fault ever was ſo.

Que. Of What nature, therefore, is this Appeal?

Anſ. It is Illuſory, Scandalous, Schiſmatical, and Heretical, inaſmuch as it accuſes the Church of having err'd in teaching of Doctrine.

Que. Since the Birth of Chriſtianity has there never been any Appeals made, from a dogmatical Bull of the Pope's, to future Councils?

Anſ. There are three ſuch to be found: to wit, that of the Pelagian Biſhops, that of Michael of Ceſena, and that of Luther?

Que. What were thoſe Pelagian Biſhops?

Anſ. They were Diſciples, and followers of Pelagius a British Monk; who to infect the Chriſtian World with his Hereſy, wander'd from Country to Country: And, the better to ſurpriſe the ignorant and ſimpler ſort of People, hid his Errors under terms, in appearance, very Orthodox

thodox and Catholick. This Pelagius was a cunning Diſſembler, an Hypocrite, a Cheat, and a Perjurer. No body knows how, or where he died. He lived in the IVth Age. The Janſeniſts imitate in all things the ſubtle Artifices of the Pelagians.

Que. What was this Michael of Ceſena?

Anſ. He was a Schiſmatical Friar, who had the inſolence to write againſt the Pope. He lived in the XIVth Age, and died Excommunicated.

Que. Who was Luther?

Anſ. He was an Apoſtate Friar, who, to the great Scandal of all Chriſtendom, married a Nun. He lived in the XVIth Age. Judge whether the example of theſe three Arch-Hereticks, be not a fine Pattern to imitate, for People who ſtill pretend to be Catholicks?

Que. Theſe three Appeals from the Pope to the future Council, were they ever ſued, or brought before the next General Council, when it met?

Anſ. No mention was ever made of them. The reaſon is, becauſe theſe ſort of Appeals have always been look'd upon in the Church, as Null and Illuſory.

Que. What became of thoſe 18. Pelagian Bishops, who had appeal'd from the Pope's Judgment, to the future Council?

Anſ. The whole Church treated them like declar'd Hereticks: The Popes depoſed them: The Emperours banish'd

them: The Council of Epheſus pronounc'd Anathema againſt them, without ſo much as giving them a Hearing.

Que. Were Luther's Diſciples any thing more regarded, after their Appeal to the future Council?

Anſ. No: They were treated in France, and throughout all Chriſtendom, as Hereticks. The Parlements condemn'd them to be burnt, even before the Council was held; tho' they had only been condemn'd by a Bull, no otherwiſe receiv'd in France, than by tacite conſent. 'Twas before the celebrating of the Council, that, on the very day, on which ſix of the moſt inſolent Hereticks were burnt alive, at Paris, Francis I. ſaid aloud, and in publick; * *That, if his own Arm were infected with the Lutheran Hereſy, he would cut it off himſelf; And, that he would not ſpare it, even in his own Children.*

Que. Is the Appeal of the 4. Bishops like unto that of Luther?

Anſ. Yes: They have borrow'd the ſpirit, the ſenſe, the pretexts, and even the very Expreſſions of it; at leaſt, thoſe that were the moſt Eſſential, and proper for the deſign of that Arch-Heretick. They demand, as he did, † *a Council lawfully Aſſembled, in a*

* *Hiſtory of France. tom.* 3. *p.* 298. *year* 1535.

† *This is demonſtrated, in the Parallel of the Act of Appeal of the* 4. *Bishops, with that of Luther.* 1. *Appell. Luth. tom.* 1. *fol.* 207.

a ſafe place, Where they and their Deputies may have free liberty to paſs; as if they were preparing before hand, to Elude the Council, by the ſame ſhifts and Evaſions, as Luther did. 'Twas upon the ſame Occaſion of theſe frivolous pretexts, that the Lutherans, from APPEALANTS to the future Council, which condemned them, when it was held, thought themſelves obliged, in order to defend their pretended TRUTH, * to declare themſelves PROTESTANTS againſt the Council; tho' They themſelves had demanded the ſaid Council, with ſo much Clamour and Scandal.

Que. Do you think that, if a Council were to be held at preſent, it wou'd condemn the Appealants, and adhere to the Conſtitution?

Anſ. I am very ſure of it. 'Tis not to be ſuppoſed, that the Pope and all the Accepting Bishops would ever recall their Word, and damn themſelves, to humour a few revolted againſt their Deciſions, the moſt Authentick perchance that ever were. But I am more aſſured of it ſtill, from the promiſes of Jeſus Chriſt, who has ingaged

* *Is there any Hereſy that does not call it ſelf* TRUTH? *And the more Pride there is in it, the more it gives it ſelf out for perfect* TRUTH. Numquid enim eſt Hæreſis quæ non VERITATEM ſe nominet, & quantò eſt ſuperbior, tantò magis ſe etiam perfectam nominet VERITATEM? *D. Aug. l. 32. contra Fauſt. c. 17.*

to be always with his Church Teaching Us, unto the End of the World. He cannot, therefore, permit her ever to vary in Her Faith: Otherwiſe, He himſelf would have been, for ſome time, with a Church Teaching falſe Doctrine; and againſt which the Gates of Hell would have prevail'd.

Que. Is there no difference then, between the Appeal of the 4. Biſhops, and that of Luther?

Anſ. There is one very Eſſential difference between them. Luther appeal'd from the Bull of Leo X. before his Conſtitution came out; and renew'd his Appeal, as ſoon as it was publiſh'd, before it could be certainly known that it was receiv'd by the Church; Whereas, the 4. Biſhops (and much more thoſe, who have appeal'd after them) before they would appeal from the Bull of Clement XI. waited till it was authentically receiv'd by the Univerſal Church: and conſequently when, beyond all Diſpute, it was become a Rule of Faith, even in the Judgment of thoſe amongſt Catholicks, who are the moſt for limiting the Authority of the Holy See.

Que. Of all the Hereticks that have ever appeal'd to future Councils, has any one yet been known to ſubmit, after the Council had decided the Queſtion?

Anſ. Not one: They always found new pretexts not to ſubmit: They denied that

it

it was the Church aſſembled, which had pronounced againſt them; as the Appealants deny at preſent, that it is the Church diſperſed, which condemns and Anathematizes them.

Que. You don't believe the Queſneliſts then, when They ſay, they are ready to ſubmit to the Deciſion of a Council?

Anſ. No indeed: For they ſay, that the Bull ſtrikes *At one ſtroke, a hundred and One Truths; of which, ſeveral are Eſſential to Religion. Eccleſiaſtical Truths!* Cries out Queſnel, to this day; * *Crucified Truths! Rejected Truths!* Now, all theſe pretended Truths, if the Council ſhould renew the Condemnation of them, would they be leſs Truths, than they were before? And could that Council, do you think, ever be look'd upon by the Queſneliſts, as lawfully aſſembled, or Free, Holy, and the Organ of the H. Ghoſt, which ſhould condemn ſo many Eſſential Truths? This is not at all likely. Wherefore, when they boaſt ſo much of their future ſubmiſſion to the Church, whenſoever it ſhall be repreſented in a Council, whilſt they inſolently revolt againſt the very ſame Church, actually exiſting throughout the whole World, they deſerve no Credit.

Que. May not we believe thoſe, at leaſt, who ſay they would receive the Bull, if ſome Explications were added to it?

Anſ. No: For, if thoſe Explications

* *Fr. Queſnel's Proteſtation.*

were conformable to the natural ſenſe of the Bull, as they certainly ought to be, they would receive thoſe Explications no more then, than they receive the Bull at preſent.

Que. Why do you think ſo?

Anſ. * Becauſe the only Reaſon why They oppoſe the Bull, is the natural ſenſe of it, which they don't like; Conſequently, 'tis not credible, that they would ever approve the ſame again in the Explications. They would rather think they had more Right than ever, to demand Explications of thoſe Explications: Becauſe the pretended Explications, (if given) would be leſs authentical, leſs accepted, and leſs known in the World, than the Bull it ſelf is, at this preſent. Wherefore, our Holy Father the Pope had reaſon to obſerve, that the demanding of Explications, (to which the Oppoſers would not even promiſe to ſubmit, if given) was only a Chicane; † *and a vain pretext, which they made uſe of, for no other End, but to ſtart new queſtions every day.* Let the Oppoſing Bishops begin, by acknowledging the Bull for a Rule of Faith, as their Brethren the other Bishops have done; And if, after that, they want any fur-

* *See the Cardinal de Biſſy's Paſtoral Letter to the Faithful of his Dioceſs. p.* 8.

† *In his Brief to Card. De Rohan, and other Bishops of the Aſſembly.*

The Advertiſements of the Bishop of Soiſſons. The Anti-hexaples, &c.

further Explication, I dare Anſwer, it ſhall be given them. Nay, they have already, in their own hands, wherewithal to clear all their Doubts upon that ſcore: By reading, for example, the Inſtruction approved by the Clergy of France, and ſeveral others of that kind, wherein the Venom of the Doctrine Anathematiz'd by the Bull, is manifeſtly Diſcover'd.

Que. But if the Oppoſing Prelates were allow'd to admit of the Bull, with ſome Explications, by way of Reſtriction, or Modification, then perchance they would receive it?

Anſ. If this were ſuppoſed, 'twould be no more the Bull, that they would then ſubmit to; but only their own private Judgment (which is juſt what Hereticks do in regard of the Scripture) and their own ſenſe of the Bull, declar'd in thoſe Explications: Whilſt they would reject the Bull it ſelf, tho' a Rule of Faith, acknowledg'd for ſuch by the Body of the Bishops. And thus, this unwarrantable, and unheard of Method would viſibly tend to the deſtruction of Chriſt's promiſes, concerning the Indefectibility, Univerſality, and Viſibility of his Church; Of which this ſmall Number of Oppoſers would fancy themſelves to be the only Members, excluſively to incomparably the greater number of the other Bishops, united to the Pope; who all look upon the Bull taken in it's natural and obvious ſenſe, to be the Rule of their Belief.

Que. Can we receive the Sacraments, from Eccleſiaſticks, or Religious, who have appeal'd, or who refuſe to receive the Conſtitution?

Anſ. It is evident this cannot be done, without a grievous Offence, except only in caſe of Neceſſity.

Que. Why ſo?

Anſ. Becauſe all thoſe that have appeal'd to the Council, and all that do not acquieſce, even interiourly, to a dogmatical Conſtitution receiv'd by the Church, have incurr'd Excommunication, *Ipſo facto*. And, by a neceſſary Conſequence, they alſo incur Irregularity, and commit a new Sin, as often as they adminiſter any Sacrament. Now, we cannot lawfully put them in the Occaſion of committing this Sin. Therefore we cannot receive any Sacrament from them, only in a Caſe of abſolute Neceſſity.

Que. Cannot we, therefore, Confeſs to any Appealant?

Anſ. No: For, this would be to expoſe our ſelves to the danger of loſing our Faith; by truſting our Conſciences with Schiſmatical Directors, which is a new Sin.

Que. At leaſt, it is not forbidden to aſſiſt at their Maſſes, their Sermons, and their Catechiſms.

Anſ. All communication in holy things, with known Schiſmaticks and Hereticks, is forbidden; Becauſe it is a grievous Sin of Scandal,

Scandal, whereby we give occaſion to believe, that we have the ſame ſentiments as they have. Now, all Appealants from a dogmatical Conſtitution receiv'd by the Body of Bishops, are known Schiſmaticks and Hereticks; Becauſe they have ſubtracted themſelves, by an Authentick Act, from the Authority and Faith of the Church: Therefore all Communication with them in holy things, is forbidden. From whence it follows, that in Conſcience we can neither aſſiſt at their Maſſes, nor hear their Sermons, nor be preſent at their Catechiſms.

Que. Can you shew me that the Saints have always had an horrour of receiving the Sacraments, from the hands of Paſtors revolted againſt the Deciſions of the Church?

Anſ. Yes. Many rare examples of this kind may be ſeen in the Eccleſiaſtical Hiſtories. * But I will only inſtance in that of S. Hermenegild, who choſe rather to loſe his Crown, and his Life, than to receive the H. Euchariſt, from the hands of an Arian Bishop, even upon Eaſter-day, and in the dead of the night. The King, his Father, only required this compliance of him: The holy Prince judg'd it a criminal one; and therefore, full of the Spirit of God, ſays S. Gregory, *He reproached unto* 31. *Lib. 3. Dial. cap.*

* *See the Treatiſe of Schiſm printed at Bruſſels, with the approbation of the Arch-Bishop of Mechline. p.* 120.

unto the Arian Bishop his Perfidiouſneſs, as it behoved him to do. He choſe Death, rather than to comply againſt his Conſcience: And the Church has placed this Prince in the rank of her moſt illuſtrious Martyrs. Obſerve here by the by, that S. Gregory look'd upon the generous conduct of this Prince, which gave Occaſion to his glorious Death, as a Duty of Religion in him, in the circumſtances he was then in, of defending it.

CHAP. V.

Of Schiſm.

Queſtion. WHat is a Schiſm in the Church?
Anſwer. It is a ſeparation from the Body of the Church, cauſed by the Pride of ſome of her Members, who refuſe to ſubmit to her Authority, in points neceſſary for the preſervation of Unity.

Que. What are the Bonds, wherewith the Faithful are all united to the Church?

Anſ. Theſe three. 1. Unity in the ſame Faith, by an Uniformity of Belief. 2. Participation of the ſame Sacraments. 3. Subordination, and Obedience to the lawful Paſtors, under one and the ſame Head, who is the Vicar of Jeſus Chriſt upon Earth.

Que. How is Schiſm conſummated?

Anſ. Either by formal Hereſy, or by a Spirit of Revolt, and diſobedience to Church Authority.

Que.

Que. Who are thoſe, that are called Schiſmaticks?

Anſ. Thoſe, ſays S. Thomas, *Who will not ſubmit to the Sovereign Bishop, as alſo thoſe, who refuſe to communicate with other Members of the Church, that do ſubmit to him.* 2. 2. q. 39. a. 1.

Que. Is there any difference between Schiſm and Hereſy?

Anſ. Yes.

Que. What is it?

Anſ. Saint Jerom gives it us, in theſe terms: *We believe*, ſays he, *that there is this difference between Hereſy and Schiſm, that Hereſy maintains perverſe Doctrine; and that Schiſm through the diſſention of Bishops, equally ſeparates from the Church.* In Epiſt. ad Titum c. 3.

Que. Can a Schiſmatick be ſaved?

Anſ. No: And the reaſon is clear: Out of the Catholick Church, * there is no Salvation: All Schiſmaticks are out of the Catholick Church: Therefore there is no Salvation for any Schiſmatick.

Que. Can one be a Schiſmatick, without being an Heretick?

Anſ. Yes. But, for the moſt part, Schiſm is the fruit of Hereſy; or at leaſt, ſoon becomes the Cauſe of it.

Que. Is all Diviſion that happens in the Church, a Schiſm?

Anſ. No: For we have ſeen Saints diſpute together very warmly, without being Schiſmaticks; Truth, indeed, could be but on

* *Neither the Heretick belongs to the Catholick Church, nor the Schiſmatick.* Aug. de Fide, & Symb. c. 10. n. 21.

one ſide; But Charity was on both ſides.

Que. When is it, therefore, that the Diviſion conſummates the Schiſm?

Anſ. When any One obſtinately reſiſts a Deciſion, having force of a Law in the Church; Eſpecially, if many years of Reſiſtance have ſet the Seal upon the Obſtinacy of the Oppoſers?

Que. It follows, therefore, from what you ſay, that thoſe who do not receive the Bull *Vnigenitus*, are Schiſmaticks?

Anſ. Without doubt: ſince, as I have already often ſaid, the Bull *Vnigenitus* is a Rule of Faith in the Church.

Que. If I ſhould refuſe to acknowledge the Pope's Juriſdiction over all the Church, or to ſubmit to his Canonical Judgments, ſhould I therefore be a Schiſmatick?

Anſ. Yes: And, *all Schiſms and Hereſies* ſays S. Cyprian, *Come purely from not Obeying the High-Prieſt of the Lord.*

Epiſt. 55. ad Corn. n. 6.

Que. But if, at this preſent, joyntly with the Appealants, I ſhould reſolve not to ſeparate from the Pope, tho' the Pope ſhould ſeparate himſelf from me, ſhould I ſtill be a Schiſmatick?

Anſ. Yes: ſince the Pope would have ſeparated from you with reaſon: And you would have revolted, in an inſulting manner, againſt the moſt ſolemn Deciſions of the Holy See, accepted by the whole Church. * But in reality, by revolting in this

* *Ipſi ſe ſegregant.* Ep. Jud. 18. *They ſeparate themſelves.*

this manner, you would have ſeparated your ſelf; and conſequently would have made your ſelf a Schiſmatick, notwithſtanding all your verbal Proteſtations to the contrary.

Que. Is Schiſm a great Sin?

Anſ. It is an enormous Crime. And we cannot judge better of the grievouſneſs of it, than by the Paſſions which ingage us in it, by the Conſequences of it, by the Precepts which it breaks, and by the Penalties with which it is punish'd.

Que. Explicate all theſe points to me.

Anſ 1. Nothing but exceſſive Pride, and Ambition beyond meaſure (the two moſt odious Vices in the ſight of God, that are) can be the Cauſe of Schiſm. 2 The Conſequences of Schiſm are ſo fatal, that, if any Crime were unpardonable, 'twould be this: Becauſe the Evils which it cauſes, and the ruin of ſo many Souls, which it draws into Eternal Damnation, can never be ſufficiently repair'd. 3. It breaks the Precept of Charity, which is the greateſt of all. *If Schiſmaticks had any Charity*, ſays S. Auguſtin, *they would not rend the Body of Ieſus Chriſt.* 4. God never punished any Crime more ſeverely, and with greater ſhew of his Indignation, than that of Schiſm. When Dathan, Core, and Abiron had revolted, and raiſed the People againſt Aaron the High-Prieſt, God commanded the Earth to open, and to ſwallow up the Heads of the Rebellion alive

De ſerm. Domini in monte c. 5.

into Hell; and he commanded the Fire to devour 250. of their Accomplices: And the next day following, He also consumed by flames above 14000. of their Adherents. *We must not doubt*, says S. Augustin, upon this occasion, *but what was punish'd with greater severity, was the greater Crime.*

De Bapt. cont. Donat. l. 2. c. 6.

Que. What is the Duty of temporal Magistrates, when there is danger of Schism?

Anſ. They are to do that which their Ministry obliges them to, in times of Plague and Contagion. All those that are infected with the contagious Distemper, or have had any Commerce with them, are removed from civil Society. Every thing is suspected, even to Letters. And this is the Model of the conduct, which the civil Magistrates are to observe, in order to stop the course of a Contagion infinitely more dangerous, I mean, Schism and Heresy. Let them leave to the Prelates, to judge of the Distemper, and to cure those that are tainted with it. But let them omit nothing on their side, to hinder the Evil from gaining any further. Let them see that the Ordinances of the Pastors be punctually executed: Let them be watchful to stop the under-hand course of infected Libels, which carry the Plague every where. Above all, Let them apply themselves, with all possible care, to the purging of the publick Sources, and Fountains of Doctrine.

ctrine. In a word, Let them imitate Monſr. Bourdin, Attorney General of the Parlement of Paris; who choſe rather to lay down his Charge, than to require the Regiſtring of an Edict favourable to Calviniſm. An excellent example for all Magiſtrates. And ſuch is their Duty, when there is danger of Schiſm.

Que. What is the Duty of Eccleſiaſticks, and Religious, in danger of Schiſm?

Anſ. *Wo be to the dumb Dogs, that have not courage to bark*, ſays Holy Scripture. *Iſa.* 56. 10. Eccleſiaſticks, and Religious ought to be always ready at the chief Paſtors Elbow, like faithful Dogs; who under the Shepherd's command, are watching to guard the Flock. 'Tis their Duty to bark at the Wolves, to diſcover their Haunts, and their Snares; to ſtand by the Shepherd, and help him, whilſt he ingages with them; and by his Orders, and under his Conduct, to keep the Sheep from running into forbidden Paſtures. And 'tis chiefly in times when the People are in danger of being ſeduced, that They ought to ſhew their zeal againſt Errour.

Que. But do's it belong to ſimple Religious, to interrupt the ſilence of their Solitudes, to buſy themſelves with Church affairs, and to oppoſe the progreſs of Errours?

Anſ. Valens, the Emperour, put the ſame queſtion formerly to Aphrates the Anchoret: And all Religious ought to give the

the ſame Anſwer, as that holy man did.

Theod. Hiſt. Eccleſ. l. 4. cap. 26. p. 189. Edit. Valiſ.

Prince, if I were a young woman, and ſaw my Father's houſe on fire, ſhould I, for modeſty ſake, ſit ſtill and idle in my Chamber; or rather run out, and endeavour to extinguish the fire? This is what I am doing at preſent. You have ſet Fire to the houſe of our common Father, and we are running from all parts, to put it out.

Que. What is the duty of the ſimple Faithful, in times of Seduction?

Anſ. In the firſt place, they muſt watch with more care, to preſerve the pretious Treaſure of Faith, which the Seducers are endeavouring to rob them of. For this end, they muſt, like S. Jerom, during the troubles of the Eaſt, unite themſelves more ſtraitly to the Holy See, the Center of Unity; and ſay with this Holy Father.

Epiſt. ad Damaſ.

Epiſt. 58. vet. edit.

The Church divided ..... endeavours to draw me ..... I cry out, in the mean time; If any one be united to Peter's Chair, he is one of mine. Let them avoid all commerce with the Teachers of new Doctrines: *For their diſcourſe ſpreads like the Canker.* Let them forbear reading all ſorts of Books of the Party.

2. *Tim.* 2. 17.

In the 2. place, Every Faithful is a Child of the Church, and ought to defend her as his Mother. Every man is a Soldier, ſays Tertullian, when the queſtion is to fight againſt the Enemies of Religion. It cannot be lawful, to hear them blaſpheme againſt the Holy See, and not to ſhew ſome concern. A holy Indignation, on thoſe

thoſe occaſions, ought to make us Eloquent upon the Points of ſubmiſſion due to the Church, of Reſpect and Obedience due to the Pope. We need only to Love our Religion, and to be inſtructed in the Principles of Chriſtian Doctrine, to be able to ſpeak to the purpoſe upon theſe Truths. *Defend the Cauſe of your Mother*, ſaid S. Auguſtin to his People, *that the Heretick may not inſult the Church. He is a Wolf, Know him. He is a Serpent, Crush the head of him.* *De Symbolo ad Catech. c.* 13.

Que. Cannot we remain Neuter, till we ſee an End of the Diviſions?

Anſ. No: For, Jeſus Chriſt has told us plainly, *He that is not with me, is againſt me.* It is not lawful for a Subject, to keep Neutrality between the Prince, and his rebellious Subjects: And ſhall it be lawful to ſtand Neutral, between Truth and Falſhood, between Jeſus Chriſt and Belial? *Now is the time, that the Faith reclaims her Soldiers, and calls unto her defence, all thoſe that have any Zeal.* *Luc.* 11. 23. *Symmach Epiſt.* 3. *t.* 4. *Concil. Labb. p.* 1302.

Que. But what muſt thoſe Faithful do, whoſe Biſhop, or Paſtor ſhould be revolted againſt the Bull?

Anſ. They muſt reconcile together, a due reſpect for the Character of the Rebellious Paſtor, with a prudent and juſt reſiſtance to his Orders. They are to ſtand up, with a holy Liberty, againſt the Sentiments, and Ordinances of a Paſtor, who leads them aſtray. The People of Conſtantinople

ſtood up with courage, againſt the doctrine of Neſtorius, and did not fear to diſturb even the holy Myſteries, by murmuring, with Indignation, againſt the Errors that were taught them. The Inhabitants of Samoſata were no leſs couragious: They refuſed ſo conſtantly from the firſt to the laſt, to receive an Arian Bishop, who had been put upon them, that they obliged him, at length, to quit that See.

Theod. l. 4. c. 15.

CHAP. VI.

Of Excommunication.

Queſtion. YOu have often told me that thoſe who do not receive the Conſtitution, are Excommunicated: Be pleaſed now to tell me what Excommunication is?

Anſwer. Excommunication is the moſt terrible Punishment the Church makes uſe of, to chaſtiſe her Enemies, and to defend her ſelf againſt them. It is, according to Tertullian, a *Fore-judging of God's Judgment.* And, according to S. Paul, to Excommunicate a Sinner, and, *to deliver him over to Satan*, is the ſame thing.

Que. What are the Effects of Excommunication?

Anſ. The interiour Effects of it are, to deprive us of the Suffrages of the Church, and of the Prayers of the Faithful. And the

the exteriour Effects of it conſiſt, in an exteriour ſeparation from the Communion of the Church.

Que. Who are thoſe that have Right to Excommunicate?

Anſ. The Popes, Councils, Biſhops, and all thoſe who have receiv'd that Power, from ſuch as have Right to communicate it.

Que. Do Catholicks acknowledge that Jeſus Chriſt has given this Juriſdiction?

Anſ. Yes: And at the Birth of Calviniſm, the Univerſity of Paris drew up a Profeſſion of Faith, whereby, as a Teſt of the Orthodoxy of their Members, they obliged them to ſwear, that the Pope had power to Excommunicate.

Que. Who are thoſe that make no account of Excommunication?

Anſ. The Hereticks of all Ages have always laugh'd at it.

Que. What is the Maxim of the Janſeniſts, as to this point?

Anſ. They laugh at it too, like their Brethren. Fr. Queſnel particularly applies himſelf, in his Reflections, to incourage the Faithful, and to remove all their Apprehenſions upon that Head. You may judge of this, by the pernicious Principles he eſtabliſhes, in his Propoſitions relating to this matter, condemn'd by the Bull. Being himſelf Excommunicated by the Arch-Biſhop of Mechline, and by the Pope, we ſee him, notwithſtanding, very calmly carrying the Infamy of thoſe Cenſures,

and only thinking how to be reveng'd of the Holy See, by raiſing a Rebellion in France againſt it.

Que. Give me a juſt and true account of all thoſe who are Excommunicated, in *Foro interno*, upon account of the Conſtitution *Vnigenitus*.

Anſ. 1. All thoſe, who do not ſubmit to the Conſtitution, or who appeal from it to the future Council, or who read, or keep the Book of *Moral Reflexions*, of Fr. Queſnel, even in thoſe Dioceſſes where the Bull has not been publish'd, are Excommunicated. All thoſe alſo, who maintain any of the Propoſitions condemn'd by the Bull, are likewiſe Excommunicated.

2. All thoſe, who Speak, Diſpute, or Write againſt the Conſtitution, as alſo who Read, or Diſtribute Libels that impugn it, are all Excommunicated.

3. All thoſe Doctors, Paſtors, Canons, Religious, and Eccleſiaſticks, who have retracted their Acceptation of the Conſtitution; or who have ſigned, or cauſed to be ſigned common Letters, or any other Act againſt the Conſtitution, are Excommunicated.

4. The ſame Doctors, Paſtors, Canons, Religious, and Eccleſiaſticks, who have ſaid Maſs, or adminiſtred any Sacrament, after what they have done againſt the Conſtitution, have incurr'd Irregularity, and have, at each time, committed a new mortal Sin.

Que.

Que. Are all thoſe Excommunicated Perſons, denounc'd as ſuch, by Name?

Anſ. No: And therefore we may ſtill communicate with them, in the Commerce of a civil Life. But they are truly Excommunicated in the ſight of God: And no Catholick Divine doubts, but they are actually liable to all the interiour Effects of Excommunication. Conſequently, they are put to Death, by an interiour Sword; according to the expreſſion of S. Cyprian. They are interiourly torn to pieces, by the rage of the Devil; as S. Jerom terms it. They are punish'd in a more terrible manner, than if they were put to the Sword, or conſum'd by Fire, or devour'd by wild Beaſts: They are tied faſter, and in a more fatal manner, by the Keys of the Church, than they cou'd be, by the ſtrongeſt Chains of Iron, or even of Diamond it ſelf. This is a thought of S. Auguſtin's, who concludes from thence, upon another occaſion, that, for a Chriſtian, there is nothing more to be feared, than to be Excommunicated; Which this Holy Father calls being ſeparated from the Body of Jeſus Chriſt.

Epiſt. 68.

Epiſt. 9.

Tract. 27 in Ioan.

CHAP. VII.

Of the Conſultation of ſome Doctors of Sorbon, concerning the Appeal from the Bull Unigenitus, *to the future Council.*

Queſtion. I have ſeen a Conſultation of ſome Doctors of Sorbon, wherein they ſpeak a Language very different from what you have been ſpeaking to me hitherto.

Anſwer. No matter for that: Is it the Sorbon, and the Sorbon which contradicts it ſelf, and has a variable Faith, ſince the Death of Lewis XIV. that ought to be the Rule of your Faith? Or, is it not rather the Church built upon the Rock, and which is *The Pillar and Support of Truth?* Thoſe ſix Doctors, notoriouſly the moſt Oppoſite to the Conſtitution, are certainly very rash, to decide againſt the Church, in their own Cauſe. They are Excommunicated themſelves, not only becauſe they do not ſubmit, but alſo becauſe they pretend to authorize all the World, not to ſubmit to a Rule of Faith.

Que. But they ask, how this Conſtitution can be a Rule of Faith? *For*, ſay they, *It cannot be denied that ſeveral, at leaſt, of thoſe Propoſitions*

Propoſitions are Orthodox, in their proper natural Senſe; conformable to the ſentiment and language commonly receiv'd in the Church; and conceiv'd in the very terms of the Holy Fathers.

Anſ. This is what every Heretick may ſay of his own Opinions, and what Luther * actually did ſay, of the Errors of John Huſs, and his own, when the Pope's Legate ſummon'd him to retract them. A Language, which all Catholicks ought to have an horrour of. The terms of the Fathers, in which theſe Doctors pretend that ſeveral of the 101. Propoſitions are conceiv'd, will not ſecure them from the rigour of the Cenſures any more, † than the

* *The Conference between Ekius and Luther, at Lipſick, in* 1519. *Confer.* 5. *Iuly. Luther had ſaid*; Certum eſt, inter articulos Joannis Huſs, multos eſſe plane Chriſtianiſſimos & Evangelicos. *Ekius Anſwers.* Hoc horrendum omnibus Chriſti fidelibus eſſe arbitror, quod Lutherus contra Sanctum Conſtantienſe Concilium non veretur dicere.

† *See the firſt Advertiſement of the Biſhop of Soiſſons. p.* 50. *The Arians pretended that their Hereſy was clearly expreſſed, in thoſe words of Chriſt.* Pater major me eſt. *That Propoſition, which in the mouth of the Son of God, was ſweeter than Hony, in the Writings of the Arians had contracted ſo much bitterneſs, and had ſuch a Relish of Hereſy, that S. Athanaſius cou'd not but perceive it. Melch. Can. l.* 12, *c.* 11. *p.* 630.

the terms of Scripture it ſelf did ſecure the Arians, Luther, Calvin, and all the other Hereticks, who abuſed thoſe terms, to expreſs, or to ſupport their Errors.

Que. Have not the Doctors a Right to pretend, that a Rule of Faith ought to qualify, in particular, every Propoſition that it condemns?

Anſ. This again is another pretenſion of Luther, and his Diſciples. And shou'd not Doctors of Sorbon, who pretend to be Catholicks, be ashamed to Copy after ſuch unworthy Originals?

Que. But what Anſwer muſt we give them?

Anſ. The ſame as the Catholicks gave to Luther, and his Diſciples. *All good Catholicks ought to look upon thoſe Articles as condemn'd and Rejected. The Church had only deſign to certify us*, of what is ſufficient for our Inſtruction.

Ekius Confer. 4. 6. Iulij Palav. Hiſtor. Concil. tom. 1. l. 1. c. 21.

Que. Pray make me underſtand, how ſuch a Condemnation can be ſufficient to inſtruct us?

Anſ. If you were aſſured, by an Infallible Authority, that all the Dishes of meat, upon a Table, were poiſon'd; would not this be enough, to give you an horrour of every one of thoſe Dishes, tho' you were only told in general, that in one Dish, there was Poiſon of one ſort, in another Dish, Poiſon of another ſort? Doubtleſs it would. And thus it is, that

that the Church aſſures you, that in every one of the Propoſitions condemn'd by the Bull, there is Poiſon: In ſome, the Poiſon of Error, in others that of Hereſy, &c. Here is enough, to oblige you to deteſt all the 101. Propoſitions.

Que. Is it in this ſenſe, that all the Accepting Bishops have receiv'd the Conſtitution?

Anſ. Yes: You do not doubt of it, as to all the Bishops out of France. And all the Accepting Bishops in France ſay, that the 101. Propoſitions are juſtly condemn'd; That there is not one of them, which do's not merit ſome of the Qualifications expreſs'd in the Bull; and that there is not one of thoſe Qualifications, which do's not fall upon ſome of the Propoſitions.

Que. They ſay, however, that the Accepting Bishops in France are divided among themſelves.

Anſ. We defy the Queſneliſts to produce any Authentick proof of what they advance. If they alledge ſome familiar Diſcourſes, which meer ſlander has faſten'd upon ſome of thoſe Bishops, you may juſtly ſlight them. *I have for me*, ſays a learned Prelate, * *The Publick Regiſters, Bishops Ordinances, ſolemn Decrees, Iuridical Teſtimonies, and Acts of Aſſemblies of the Clergy. 'Tis by theſe Authentick Acts, that in the Bull, we all acknowledge the Tradition of the Church.*

* *The Bishop of Soiſſon's 2. Advert. p. 93.*

Que. Do the Doctors conſulted grant, that the Accepting Bishops are all united, in this important and Eſſential point ?

7. Mem. Avert. p. 136. *Anſ.* At leaſt Queſnel do's. *It is an eaſy matter*, ſays he, *to repeat theſe words to the Holy Father*; WE ACKNOWLEDGE THE TRADITION OF THE CHURCH, IN THE CONSTITUTION; *and to put this Banter into the mouth of a hundred French Biſhops.* Here then we have this Banter (ſince it pleaſes the humble Queſnel ſo to call it) in the mouth of a hundred French Bishops. It is alſo in the Mouth of all the Catholick Bishops of other States and Kingdoms. And This is the deciſive point, which unites them all, in the Faith of the Holy See.

Que. Has the Church ever uſed this Method before, of condemning ſeveral Propoſitions, without qualifying them in particular ?

Anſ. Yes: And thus She condemn'd 68. Propoſitions of Molinos: 79. of Bajus: 35. of Luther: And the Council of Conſtance qualified only in general 75. Propoſitions of Wiclef, and John Huſs.

Que. Since you mention the Council of Conſtance, pray tell me, do's not this Council approve of Appeals from the Pope, to the Council ?

Anſ. No: It doth not ſomuch as make the leaſt mention of them. On the contrary, from the conduct of this Council, we have reaſon to infer, that it abſolutely diſapproves them.

Que.

Que. How ſo?

Anſ. Becauſe Pope Martin V. publiſh'd a Bull in Conſtance it ſelf, under the Eyes of the Council, and without the leaſt Oppoſition, Forbidding all ſuch Appeals to the Council, upon pain of Excommunication. This fact is related by Gerſon, who was witneſs of it; and is own'd even by the Janſeniſts.

Que. However, the ſix Doctors conſulted cite abundance of Appeals made in France, to ſhelter themſelves from Excommunication: And they inſiſt mightily upon the two Appeals in 1688. One from the Bull of Innocent XI. againſt the *Franchiſes*; and the Other, *concerning the Pope's proceedings, paſt, or to come; and from his Iudgments pronounc'd, or to be pronounc'd for the future, to the prejudice of the King, of the Rights of his Crown, and of his Majeſty's Subjects.*

Anſ. Theſe Appeals are proper only to confound the Doctors that cite them. For, the very ſubject of them, by their own Confeſſion, demonſtrates to every one but to themſelves, an Eſſential difference between theſe Appeals, and that we are now ſpeaking of. In theſe, according to their own words, the Queſtion is about *Franchiſes*, and the *King's Rights*: Matters in which neither They, nor the Appealants acknowledge the Pope to be a lawful Judge. Whereas in the Bull *Vnigenitus*, The Doctors and the Appealants both acknowldege, that the Queſtion is about

points of Doctrine: And this is a matter, in which all Catholicks allow the Bishops and Pope, to be the lawful Judges. Behold the Discourse of these Doctors. It is lawful to refuse Obedience to a Pope's Decree, concerning temporal Rights, which are not acknowledg'd to be within the competency of his Tribunal: Therefore (they conclude) it is also lawful to refuse to submit to a dogmatical Decree of the Pope's, in matters of Faith and Morals; in which it is acknowledg'd, and without an open Profession of Heresy, cannot but be acknowledg'd, that the Pope is the lawful Judge. Can Doctors of Sorbon argue at this fashion, without being asham'd of themselves? But these Gentlemen have not reflected, as they ought, upon some other Essential differences, between the Appeals they cite, and that upon which they were consulted.

Que. What are those differences?

Ans. I'll only make you observe one: and 'tis this. That the Appeal in question, is not only from a dogmatical Bull of the Pope's, but also from a dogmatical Bull address'd to all the Faithful, and receiv'd by incomparably the greater Number of all the Judges of Faith: and consequently, 'tis an Appeal from the infallible Judgment of the Universal Church.

Que. Is there no Resemblance then, between so many Appeals that are cited, and this from the Bull *Vnigenitus*?

Ans.

Anſ. I can only ſee one; Which is, that, as all thoſe other Appeals were properly a Proteſtation of Nullity, againſt all that might be Enacted to the contrary: So, the Appeal of the 4. Bishops, for example, from a Bull which, as they pretend, *Overthrows the ſolideſt Foundations of Chriſtian Morality, and even the firſt and chiefeſt of all the Commandments, which is that of the Love of God*, may very likely be a Proteſtation, of never ſubmitting to any Tribunal whatſoever, that shall approve that Bull.

Que. But if the Pope were ſuppoſ'd to be fallible, would not the Appeal from the Bull *Vnigenitus* be then lawful?

Anſ No: But 'twould be moreover neceſſary that the whole Church not aſſembl'd had no Infallibility. For, if the Church not aſſembl'd be infallible, it can only be Illuſory, to appeal to a Tribunal which doth not exiſt, and the Exiſtence of which doth not depend upon you, and which perchance will not Exiſt of many Ages, in open contempt of a Tribunal which do's Exiſt, and which has the ſame Authority and the ſame Infallibility. Now we cannot without Error, refuſe Infallibility to the Church not aſſembl'd. Let us therefore ſuppoſe, as much as you pleaſe, that the Pope pronouncing in quality of Head, has only begun the Judgment, and that the Bishops by acquieſcing to it, have finish'd and compleated it, ſtill 'twill be

the Judgment of the Univerſal Church; becauſe 'tis that of all the Judges of Faith, and conſequently an infallible Judgment. 'Tis therefore a Contempt of the Church it ſelf, to decline this Judgment; which, at this day, pronounces Anathema to all thoſe, who will not ſubmit to the Conſtitution *Vnigenitus*.

Que. For all this, the ſix Doctors ſay, that ſeveral Parlements of the Kingdom have hindered the Conſtitution, *From being Regiſtred as a Rule of Faith, receiv'd by the whole Church.*

Anſ. Catholick Parlements never arrogate to themſelves the Quality of Judges, in matters of Faith. And Monſr. Boſſuet has excellently obſerved that nothing was ever more unheard of, *In the Chriſtian Church*, than what was done in the Parlement of England, after the Schiſm of Henry VIII. *The Parlement*, ſays he, *pronounced directly upon Hereſy. It regulated the conditions upon which a Doctrine should paſs for Heretical: and where theſe conditions were not to be found in ſuch a Doctrine, it forbid to condemn it, and reſerved the Cognizance of it to it ſelf ..... What the Parlement ſaid, that they wou'd Act by conſent with the Aſſembly of the Clergy, was only an Illuſion, ... I do not believe*, continues this great Prelate, *that a Chriſtian Heart can hear, without ſighing, ſuch an Attempt upon the Paſtoral Authority, and upon the Rights of the Sanctuary.*

The Hiſt. of Variat. l. 10. n. 15. &c.

Que.

Que. Do you blame then the Regiſtring of dogmatical Bulls, in ſecular Courts?

Anſ. No: But that Cuſtom, introduc'd into France only ſince the Birth of Janſeniſm, has nothing to do with the Dogme of Faith, or Morals, which are not within the Verge of Lay Tribunals. But, if this entring into the Regiſter be requir'd for certain exteriour Ends of civil Policy, the Conſtitution *Vnigenitus* has been Authorized by Letters Patent of Lewis XIV. of glorious memory, and Regiſtred in all the Parlements of the Kingdom. And if they have inſerted a Clauſe to the ſingle Propoſition, which regards Excommunication, that Clauſe was not intended to invalidate the Condemnation of that Propoſition, * but only to prevent the Abuſe that might be made of the Truth eſtabliſh'd by that Condemnation; ſince that might as well be miſ-conſtru'd and abuſed as any other Truth.

It follows from all that we have ſaid, that the Conſtitution *Vnigenitus* not only has the force of a Law in the Church, as ſomany Bishops of France have expreſly declared in their Mandates, but that it is alſo become a Law of ſtate for the Kingdom. *Cod. tit.* 1. *l.* 8. *Concil. Labb. to.* 9 *p.* 679.

The Emperours and Chriſtian Kings have often made Laws, to forbid Lay Judges to take Cognizance of Eccleſiaſtical Cauſes. *And, as the King of France,* ſays a famous Preſident of the Parlement of Paris, *is* *inter acta* 8. *Concil. ſub finem &c.*

De-

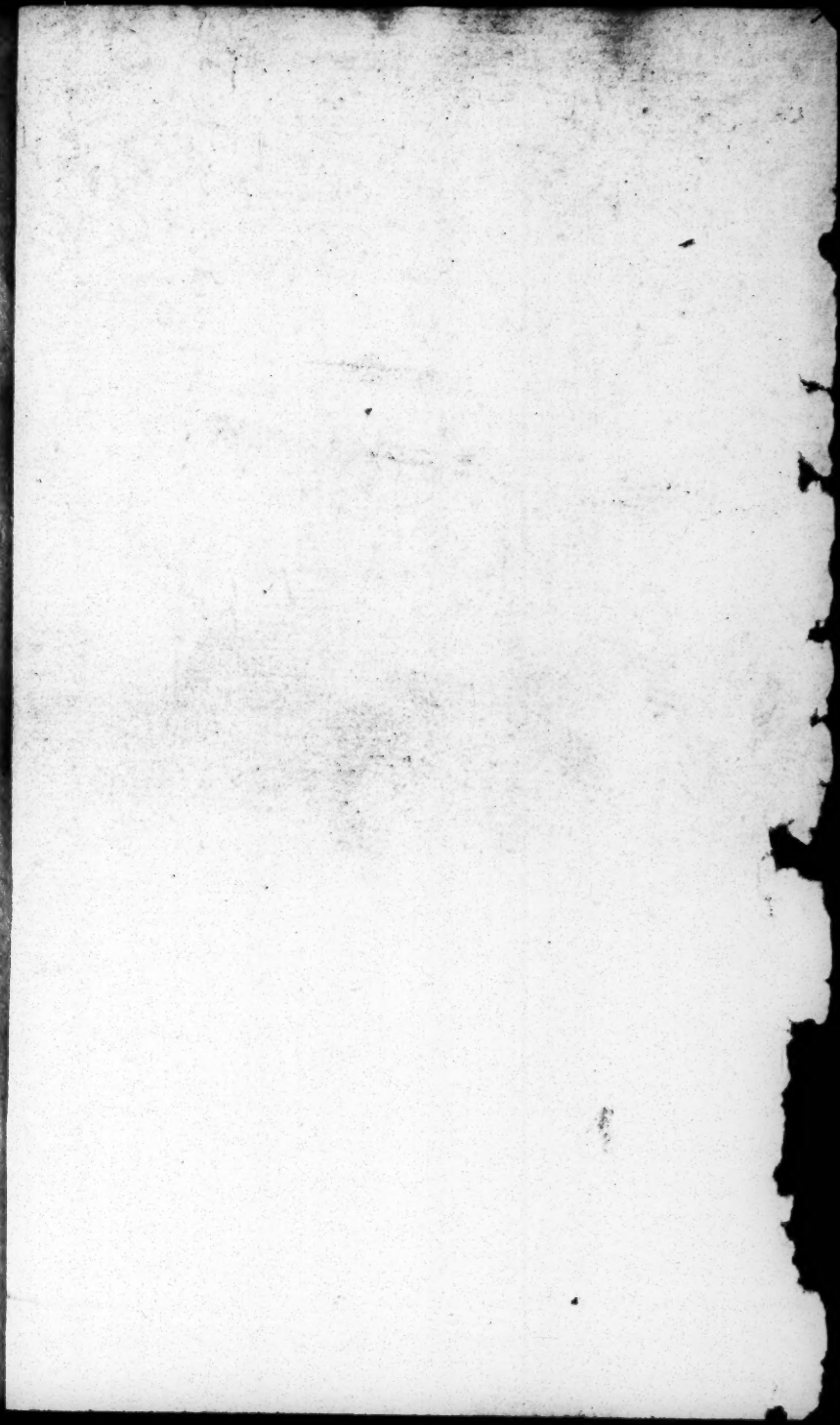
* *See the Paſtoral Letter of Card. de Biſſy to the Faithful of his Dioceſs. p.* 8.

Guimier in Pref. Pragmat. Sanctionis. *Defender of the Church, and moſt Chriſtian King, it belongs to him to maintain the Liberties and Iuriſdiction of the Church. But his Officers diſturb it in many things; ſo that, unleſs God puts a remedy to it, there will be hereafter neither Liberty, nor Eccleſiaſtical Iuriſdiction.*

Ex Bulla S. D. N. Pii Papæ Quarti. *An Extract of the Profeſſion of Faith, which Hereticks are to ſwear to, when they are reconciled.*

I Conſtantly admit, and embrace the Apoſtolical and Eccleſiaſtical Traditions, *and other Conſtitutions of the ſame Church.* * I acknowledge the Holy, Catholick Apoſtolick, and Roman Church to be the Mother and Miſtreſs of all Churches. I promiſe, and ſwear true Obedience to the Roman Biſhop, Vicar of Jeſus Chriſt, Succeſſor of Saint Peter Prince of the Apoſtles.

I promiſe moreover, Vow, and Swear, that I will always maintain, and Profeſs with the help of God, intirely and inviolably, to my laſt Breath, this true Catholick Faith, which I now profeſs of my own free accord, which I embrace ſincerely, and without which, no man can be ſaved; And, that I will ſee the ſame maintain'd, taught, and preach'd, to the utmoſt of my power, by my Subjects, or thoſe, of whom by my Employment, I ſhall be obliged to take care; ſo help me God, and the Holy Goſpels of God.

* *The Aſſembly of the Clergy of 1665. made this Expoſition of Faith, taken out of the Council of Trent, to Anſwer the Calumnies of the Hereticks.*

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